428 471 602 /44 cont./ Generally one acquires distant land through inheritance. People like to keep (1) land located in the kampong

1. Compare the data for the colonist groups, pp. 76 ff.

from which they come themselves, or from which their parents come and where kinsmen live. The figures from Pakatto merely indicated that the tie to land situated in the kampong of origin is only gradually loosened when a well-integrated group of relatives has arisen in a new environment.

471 The average landholding amounts to a good one-half hectare of sawah land and almost three-quarters of a hectare of dry land, for each six persons. For the greater part, there- [241] fore, they are all small farming enterprises (2).

231 556 612 2. The figures for the most important livestock (buffaloes, goats, horses) among the three groups is as follows:

	Buffaloes	Goats	Horses
Kapala group	193	23	11
Mangenre group.	19	—	--
Rest group.	26	14	1

556 471 558 Among the kampong residents it seems that only one individual is in a position to bring together a land area of more than 3 hectares, thanks to special personal qualities. In the generation following his, however, this holding falls apart again, because it rarely happens that a man who brought together the property produces a son capable of keeping it intact.

471 556 This proportion of landholdings to individuals may be regarded as normal in the case of these ordinary kin groups. Otherwise, the area is not unacquainted with large landownership.

627 671 682 684 /215 cont./ "punishment." In so doing, they show themselves completely willing to bear the consequences of their deed. In a certain sense they are proud of it. Those remaining behind hold up their conduct as a model for the younger generation. Killing in response to challenge is itself a reason for self-elevation.

586 [626] However long the jail sentence to which a man is subjected in such a case, this is never a reason for his wife to divorce him (1). She would find all her kinsmen opposing her if she

1. Makassarese colonists in Paria reported that their wives were much more faithful than the Buginese, who often re-married very soon once their husbands were absent for a longer period of time, for whatever reason.

[577] should want to take such a step. After all, the husband has shown by his conduct that he is a good man. If, she should want to divorce him now, this could only mean that she is a bad woman, for there could be no other reason than that she wants another man, that is to say, that she is man-crazy (lale).

588 A man and a woman who flee together generally get married in the Moslem manner. But the marriage is not yet "a socially recognized union between members of the opposite sex" (2) with this, for each direct contact between the couple,

2. R. Linton, Study of Man, p. 173.

the tumannjala, and the /216/ tumasiri' is out of the question. The couple knows that their life is in danger in an encounter, and a woman who has fled has no right to inherit property from her parents (1).

[428]

428 588 /216 cont./ 1. The religious judge (sjarat) acknowledges the share of the inheritance which is due her, but in the case of an "ordinary" division, that is to say, a division which takes place without the religious judge, her existence is officially ignored. At the most this relationship is used as a pretext, without being expressly stated as such, to leave the estate entirely or partially undivided.

593 684 627 The first person eligible to act when a woman has taken part in a contact situation is her brother. A little poem illustrates this:

[539]

Sari'battangadji todjeng,	Only the brother is the true,
iadji kalli' madjarre';	he alone is the strong fence,
pindu' tjikali	where cousins
naempoi ranggasela.	of the sixth and fourth degree waver.

There is no mention here of the girl's father. He is the one who must give the official consent to the marriage and later to the reconciliation, but if his son does not agree, he [602] gets into difficulties. Officially, all male kinsmen of the woman are siri' when she has fled, but those who take an active part in such a case are, in the first place, her brother and sometimes also a cousin of the fourth degree, or a follower (2) of her father. The boundaries cannot be sharply

2. "His siri' is that of his master," it is said.

2: Wilken--126 E-5 (ca. 1880) 1893 OB1 Indonesia
Redjang-Lampong OD12
Javanese OE5
Malays AN5
Makassar OG6

[94 cont.]

R-L 411 292 Prunkwaffen' [Criticism of Schmeltz' Indonesian Ceremonial Weapons'], " Ind. Gids, 1890, Vol. II, pp. 1808 ff.

side, sometimes on the left (4) [Ed., footnote 4 is missing]. For court attire it is always worn on the right side, because then a large chopper and a small knife are worn on the left as symbols of readiness to chop down a tree or to cut grass at the slightest command of the sovereign. If one is wearing the kris against the back, it is required as a matter of politeness that when visiting some one it be pushed to the left side so that the point of the sheath is visible in front and the hilt remains hidden behind the left shoulder.

J 411 773 174 The kris is greatly venerated by the peoples who use it, especially the Javanese. The kris is so important a weapon in the eyes of the Javanese that there are various legends concerning its origin. Usually the introduction of this weapon is attributed to the famous mythological hero, Raden Pandji. Raffles, however, mentioned [95] a legend about an old prince from the Hindu period, Sakcetram or Sapoetram, who came into the world with a kris at his side. Javanese historica accounts are full of legends about holy and miraculous krises. Krises are prominent not only among the Javanese, but also among the Malays, the Buginese, and Makassarese, both as a ceremonial ornament of sovereigns and as pusaka or heirlooms that are passed on from generation to generation (1).

MK MI J 411 301 428

1. Veth, Java, Vol. I, pp. 612-613. Schmeltz, "Indonesische Prunkwaffen," Intern. Archiv f. Ethnogr., Vol. III, pp. 107 ff.

accompanied by a feast. At the same time teeth are filed. 000
They have a name for this feast, something like akatan. Be- 842
tween the ages of ten and fifteen the boys are cut and there 304
is a big feast. At that time their teeth are filed. I asked 881
about the story which states that if no children are forthcom- 574
ing a man will be cut again and again. They agreed that it was so; if there are no children they think that perhaps enough was not cut off, so they cut off some more. (This is a fine case of blood letting for fertility.) They agreed that this operation is not true circumcision, but merely the removal of a piece, rather than the whole prepuce.

Only the upper teeth are filed.

They showed me a pamor damascened kris and knife. It 411
looked like it had wavy incisions on the blade.

They knew about the knee bent throwing sticks of Pang-
kadjene, but they said they do not have any here. They were interested in the boomerang description, but had never heard of it before, evidently.

They said that once there were many shields used here. They were known as lango, I believe. They had also heard of coats of mail. They told of various kinds of praus, some used only for fishing, others only for trade. [501]

They also knew that, formerly, smelting of iron was carried on here.

They said that trees can be sold without selling the land. 423
For example, they said that a man in Makassar might own 563
trees in the village and come there to get the fruit. But they added, that usually such a man rents the land on which his trees are situated. Evidently some Chinese are land owners, but it appears that this goes back to former times. Evidently this antedated the Dutch law against Chinese ownership of land in Indonesia.

They knew about the mutual property in marriage and the 423
separate property and my terms are all right. They also 428
agreed that formerly they had a form of inheritance divided 562
by odd and even numbers, but they said that now this system 177
was largely gone and that a simple division took place, with 178
the boys getting more, in Mohammedan fashion. Neverthe-
less, they did say that different kinds of things were inherited by boys and girls.

I asked about the women soldiers and they had evidently 178
heard of it. They said that perhaps this was a hundred 721
years ago.

They said that the annual animal sacrifice to the gaukang 782
by the ruler is still done today. At least one buffalo must 778
be killed for the gaukang every year.

few. However, each woman tries to keep one for feasts. 000
During the Japanese period many of the old clothes were 291
ruined and they have not yet been replaced because cloth is 178
now both scarce and expensive. For example, Andi said that 728
the main reason why men wear ordinary shirts is because the old costume takes so much cloth and it is hard to get today. The same thing holds for pants. He agreed that in general the older men still wear a sarong, but that the younger ones tend to wear pants. He said that formerly there would have been much trouble had he appeared at the office dressed in pants and a shirt. But today no one cares because they know that it is hard to get any clothes at all. As for export and import, there never was very much in this kampong so it is hardly worth speaking of. [439]

As for changes in the market place and in market activities, 177
they knew of none except that with buses and bicycles people 489
could go further. The market rings I mentioned before. For- 436
merly, in pre-Dutch time, the local people used V.O.C. [pro- 178
bably Vereenigde Oostindische Compagnie (i.e., Dutch East India Company)--Analyst]coins and also kepeng. Now they still have kepeng, but they use rupiah. Formerly there was some barter and the Kepala kampong described it to me.

As I remember it, five people own automobiles, including 177
four Buginese and one Chinese. Before the war there were 489
three. There are about twenty people who can drive a car. 493
There is much travel by bus today.

As for the economic system, it is mainly individualistic 428
and to some degree runs along family lines. But the main 562
thing is the individual. However, in matters of inheritance 591
it usually runs like this: inherited goods are so divided that 611
the sons get the larger share, and the girls the smaller one. But the girls generally get the house. This is important because the usual practice is matrilocal for residence, though there is no hard and fast rule, and if a man has more property than his wife in his kampong they may live there. Nevertheless, the usual practice is for the man to go to his wife's house or kampong, and later if possible build a house in his kampong. This reflects, possibly, a previous matrilineal state. Andi said that if one's son happened to be mean, he might refuse to give the house to daughters, but this was not right. I explained primogeniture, and he got angry at the thought of it. This was one of the few times he got really excited. He said that if his brother tried that on him he would fight, and even knife him. [578]